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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MAY, 1816.

CUNINGHAME'S FIFTH LETTER
To Rabbi J. Crooll,

SIR,

Your next argument against the Christian faith is introduced in the following words: "When is the Messiah to come? According to the belief of Christians the Messiah is already come, but for this great point I wish to see scripture proof: and where is the proof? Will you bring forward the prophet Daniel? this is what you rely upon, and you have nothing else upon which you can rely. I shall quote the passage, to shew that it affords no argument in support of Christianity: *And after threescore and two weeks shall the Messiah be cut off; but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined.* (Dan. ix. 26.) From this verse and the 25th it is an easy matter to prove, that the Messiah was to be cut off after sixty-nine weeks,

that is, in the last week, or properly in the last seven years before the temple was destroyed. But we find that Jesus was cut off more than six weeks, *i. e.* about thirty-seven years before the temple was destroyed, and therefore he could not be the Messiah, but it must mean some other person."

You are wrong in asserting, that Christians have nothing else to rely upon, in proof of the Messiah being already come, than the book of Daniel. Many other passages of your own scriptures have been quoted by Mr. Scott and myself to shew that Jesus of Nazareth is the Messiah, and if God is pleased to prolong my life, it is my purpose to pursue the argument in my subsequent communications. So powerful is the evidence from other parts of the Hebrew scriptures in proof of this great truth, that even if the book of Daniel did not exist, it would still be abundantly manifest that Jesus of Nazareth is the Messiah.

It would still be your duty to fall down before him, and to acknowledge him as the King of Israel; it would still be incumbent on us Christians, to whom are now committed the oracles of God, to testify to you Jews the kingdom of God, and to persuade you concerning Jesus, both out of the law of Moses and the prophets. (Acts xxviii. 23.) In my present paper, however, I intend to confine myself to the consideration of the prophecy contained in the ninth chapter of Danie!

I remark, in the first place, that your quotation from the above prophecy is partial and defective. Instead of citing from the 24th verse, you commence at the 26th; I shall therefore submit to your consideration the words of the 24th and 25th verses, as being no less essential than the one which follows, to the complete view of the passage: *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, (the righteousness of ages) and to seal up the vision and prophecy, and to anoint the holy of holies. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks: and threescore and two weeks the street shall be built again and*

the wall, even in troublous times.

These verses, when connected with the words of the 26th verse, which you have inserted in the passage of your work above quoted, certainly exhibit a very different view of the prophecy, from that which you have given. It is manifest from the 25th verse, that the seventy weeks, or four hundred and ninety years, were to be computed from *the issuing of the commandment to restore and build Jerusalem*, and not, as you assert in another passage of your work,* from the destruction of the first temple. Now there were four different decrees issued by the kings of Persia for the restoration of the Jewish state; one in the first year of Cyrus, a second in the third year of Darius Hystaspis, a third in the seventh of Artaxerxes, and the fourth in the twentieth of the same monarch. Even if the seventy weeks be dated from the latest of these edicts, they do not come down to within many years of the destruction of Jerusalem by Titus, which you suppose to mark their conclusion: for from the twentieth of Artaxerxes, which coincides with year A. C. 445, to the destruction of Jerusalem, which happened in the year of Christ 70, there elapsed five hundred and fifteen years, being twenty-five more than the seventy weeks. It thus appears that you err, in fixing both the be-

* Restoration of Israel, p. 66.

ginning and the end of Daniel's prophetic period.

It is further manifest from the 24th verse, that the following particulars were all to be accomplished within the seventy weeks:—*First*, the finishing of transgression and making an end of sins; *secondly*, the making reconciliation for iniquity; *thirdly*, the bringing in everlasting righteousness; *fourthly*, the sealing up the vision and prophecy; *fifthly*, the anointing the Holy of holies, or most Holy One.

Now, Sir, though you assert that the above prophetic period elapsed at the destruction of Jerusalem by the Romans, yet it is singular that you have not even attempted to shew how any one of the five particulars above enumerated was then fulfilled. Indeed it is impossible that they could have been accomplished excepting by one event, viz. the advent of the Messiah. So hard are your own Rabbis driven upon this point, that it appears from passages quoted from their writings by a learned Christian of the present day, that they allege the above prediction to have been fulfilled when the Jews were led away captive by Edom, or the Romans; which exile, they say, is to “make atonement for iniquity, and to bring in everlasting righteousness, that is, the advent of the Messiah.”* Your Rabbis thus

attempt to get quit of the whole force of this prophecy, by making out that the different events specified in the 24th verse, are to happen, not at the close of the four hundred and ninety years, but at the end of the present captivity. But, Sir, the words of the angel Gabriel do not justify this gloss. They absolutely require that every one of the circumstances contained in the 24th verse, should come to pass within the prescribed period. Either, therefore, Daniel was a false prophet, or within seventy weeks of years from one or other of the four decrees for the restoration of Jerusalem, the advent of the true Messiah the Son of David took place, whereby the righteousness of ages was brought in, as well as all the other circumstances above enumerated.

Accordingly, at the end of four hundred and ninety years (as I shall afterwards shew) from the date of the decree of Artaxerxes, in the seventh year of his reign, Jesus of Nazareth, the Messiah who had some years before appeared among the Jews, was (in strict conformity to the prediction of the prophet, Isaiah liii.*) *led as a lamb to the slaughter*. The reason of which wonderful event was thus expressed by the same prophet in the same passage.† *Surely he did bear*

* See quotations from Rabbis Solomon, Joseph ben Jechia, and Lipman, by the Rev. Mr. Oxlee, Jewish Repository for December, 1815, pp. 462, 463.

* כשה למכח יוכל
 † אבן הלינו הוא נשא ומכאבנו סבלם
 ואנחנו חשבנהו ננוע סבה אלהים ומענה
 יהוא מחלל מפשעינו מרכא מעונותינו

our griefs and carried our sorrows, and we thought that he was stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Thus, Sir, did Jesus the Messiah fulfil the particulars mentioned in the 24th verse of the prophecy. By offering up himself on the cross, he finished transgression and made an end of sin. By shedding his most precious blood for us, he made reconciliation for iniquity. And I here remark, that it is a principle established by the Lord himself, (Lev. xvii. 11. *) that *It is the blood which maketh reconciliation for iniquity.* By the same sacrifice of himself, he also brought in everlasting righteousness, as it is written in the same prophet (Isa. liii. 11. †) *By his knowledge shall my righteous servant make many righteous, for he shall bear their iniquities.* In like manner as all the visions and prophecies of the Hebrew scriptures pointed to the Messiah, as their common object, when Jesus by the offering of himself fulfilled what had been written concerning him, he sealed the vision and the prophecy, or gave that solid and substantial evidence of the truth and faith-

fulness of God in all his promises, which is signified among men, when they put their seal to a paper in token of ratification. Finally, when the Spirit descended upon Jesus at the period of his baptism by John, it was the anointing of the holy of holies predicted in the concluding clause of the 24th verse.

Now, Sir, though you are not a Christian, and consequently you deny the divine authority of the New Testament, yet may I not put it to you, to say upon the principles of common candour and veracity, whether there is not a most exact and striking coincidence between the passages of the Hebrew scriptures which have been quoted both from Dan. ix. and Isa. liii. and what is taught in the New Testament concerning the death of Jesus, and the blessed effects which have resulted from his passion. I cannot but anticipate upon your part, an acknowledgment of the existence of this coincidence, because it is too palpable to be denied. I therefore proceed to observe, that such an agreement could not have its origin in chance, for there are no fortuitous occurrences in the divine administration. The exact resemblance between the doctrines of the New Testament and those prophecies of the Hebrew scriptures which we are now considering, must then have been the effect of deliberate purpose and design: either the design of man, or the purpose

מהלל מפשעינו בדבא מעונותינו מוכר
שלומנו עליו ובהברתו נרפא לנו.

* הרם הוא בנפש יכפר.

+ בדעתו יצדיק עבדו רבים ועונתם
הוא יסבל

of God. If it had been the result of human contrivance, it is impossible that the imposture should have succeeded so well, that it has never been detected, even by the Jews its bitterest enemies, and to such an extent, that Christianity has become the reigning religion of the most enlightened portion of the globe, and is, even in this era of light and knowledge, continually making new inroads on the ground occupied by other systems of religion. Upon this subject I may quote the authority of a very learned and conspicuous member of the Sanhedrim at Jerusalem in the days of the apostle. We are informed in the Acts of the Apostles, that the high priest and the sect of the Sadducees, being filled with indignation at the progress of the Christian cause in Jerusalem, laid their hands on the apostles and put them in the common prison. But they were miraculously released during the night by an angel, and commanded again to teach the people all the words of this life. The next day they were brought a second time before the council, on which occasion they were addressed as follows by the high priest. (Acts v. 28.)*

Did we not straitly command you that ye should not teach in this name? And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the apostles answered and said, We ought to obey God rather than man. The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people,

חטאים: ואנחנו עדין על הדברים האלה ורוח הקדש אשר נתן גלהים לשמעים אליו: וישמעו ויתחללו ויועצו להרג אתם: ויקם פרוש אהר מסנהדרין ושמו גמליאל ויעץ ויקר בקרב כל העם ויצו להסר את המלאכים מעט משם: ויאמר אליהם אנשי ישראל השמרו לנפשכם על את אשר תעשו לאנשים האלה כי מלפני הימים האלה קם תאודה לאמר כי איש גדול הוא ויהכר אליו מספר אנשים כארבע מאות ויהרג וכל השמעים אליו נפוצו ולאין היו: ואהריו קם יהודה הגלילי בימי המפקד והסיר עם רב אהריו ויאכר וכל השמעים אליו נפוצו: ועתה אני אמר לכם סורו מן האנשים האלה והניחו להם כי אם מאת אנשים העצה הזאת והפעולה הזאת תפר: ואם מאת אלהים לא תוכלו להפירה פן תמצאו רפאים: וישמעו אריו ויקראו המלאכים ויכום ויצוו לכל דבר בשם ישוע-וישלהו אתם:

* הלא צות צוינו אתכם לכל תלמדו כשם הזה והנח מלאתם את ירושלם בלקהכם ונוסדתם להביא עלינו את דמי האיש הזה: ויען פטר והמלאכים ויאמרו לנו לשמע אל הארהים מאנשים: אלהי אבותיכם הקים את ישוע אשר הרגתם ותליתם על העץ: אתו הרים אלהים לימינו לשר ולמושיע לתת לישראל תשובה וסליחת

and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain: and all as many as obeyed him were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all even as many as obeyed him were dispersed. And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God. And to him they agreed; and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Now, Sir, if you try the Christian system according to the test of its truth or falsehood, so perspicuously laid down by your learned countryman Gamaliel, you must become a convert to it, and bow at the foot of the cross of Jesus of Nazareth. For you well know that doctrine which was so strenuously opposed by your unbelieving ancestors, did not come to nought, but mightily grew and prevailed in the very

presence of its enemies: and now, at the distance of nearly eighteen hundred years, it still prevails; and you and every one of the children of Abraham, are invited to come and partake of the immense benefits which it confers on all who believe. Even now, Sir, that almighty and compassionate Angel of Jehovah who redeemed your father Jacob from all evil, but whom you reject by asserting that the Messiah is a mere man, pleads with you in the same tender strains that he did with your fathers. (Ezek. xviii. 31.*) *Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel! For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn ye and live.*

From what has been said above, it is abundantly evident that the remarkable coincidence which exists between the prophecies of the Hebrew scriptures and the doctrines of the New Testament, could not have its origin in human contrivance. It must therefore be attributed to the counsel and purposes of God; and it follows that he is the author of the Christian faith, and that Jesus of Nazareth is the true Messiah.

* השליבו מעליכם את כל פשעיכם אשר פשעתם כס ועשו לכם לב הרש ורוע הרשה ולמה תמותו בית ישראל כי לא אחפץ כמות המת נאם אדני יהוה והשיבו וחי

It remains for me to shew that the crucifixion of Jesus took place precisely at the end of four hundred and ninety years from the decree issued in the seventh of Artaxerxes. For this purpose I shall quote a passage from a writer of the last century, who made the pursuit of human science subservient to the elucidation of divine truth.

“ This commandment (to restore and build Jerusalem) was given to Ezra by Artaxerxes Longimanus in the seventh year of that king’s reign. Ezra began the work, which was afterwards accomplished by Nehemiah, in which they met with great opposition and trouble from the Samaritans and others, during the first seven weeks, or forty-nine years.

“ From this accomplishment to the time when Christ’s messenger, John the Baptist, began to preach the kingdom of the Messiah, sixty-two weeks, or four hundred and thirty-four years. From thence to the beginning of Christ’s public ministry, half a week, or three years and a half; and from thence to the death of Christ, half a week, or three years and a half; in which half week he preached and confirmed the covenant of the gospel with many. In all, from the going forth of the commandment till the death of Christ, seventy weeks, or four hundred and ninety years.

“ And lastly, in a very striking manner, the prophecy foretels what should come to pass

after the expiration of the seventy weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves even to this day.

“ Now both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the abovementioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

“ Our Saturday is the Jewish Sabbath, and it is plain from Mark xv. 42, and Luke xxiii. 54, that Christ was crucified on a Friday, seeing the crucifixion was on the next day before the Jewish Sabbath.”

“ The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun: and they eat the passover on the 14th day of the month Nisan, which was

the first month of their year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently the Passover was always kept on the day of full moon.

“And the full moon at which it was kept, was the one which happened next after the vernal equinox. For Josephus says expressly, (*Antiq. b. iii. ch. 10.*) ‘The Passover was kept on the 14th day of the month of Nisan, according to the moon when the sun was in Aries.’ And the sun always enters Aries at the instant of the vernal equinox, which in our Saviour’s time fell on the 22nd day of March.

“The dispute among chronologers about the year of Christ’s death, is limited to four or five years at most. But as we have shewn that he was crucified on the day of a Paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute on which of those years there was a Passover full moon on a Friday. For the full moons anticipate eleven days every year, (twelve lunar months being so much short of a solar year) and therefore once in every three years, at least, the Jews were obliged to set their Passover a whole month forwarder than it fell by the course

of the moon on the year next before, in order to keep it at the full moon next after the equinox; therefore there could not be two Passovers on the same nominal day of the week, within the compass of a few neighbouring years. And I find by calculation, the only Passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the third day of April, in the 4746th year of the Julian period, which was the 490th after Ezra received the before-mentioned commission from Artaxerxes Longimanus, according to Ptolemy’s canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission, or commandment; and this 490th year was the thirty-third year of our Saviour’s age, reckoning from the vulgar era of his birth; but the thirty-seventh, reckoning from the true era thereof.” *Ferguson’s Astronomy, Edinburgh edit. 1811, vol. i. pp. 462—465.*

I shall now mention two auxiliary arguments in support of the conclusion, that Daniel’s seventy weeks must have expired, and the Messiah must have come at the precise period when Christians suppose. The first of these arguments is derived from the universal expectation which prevailed among the Jews themselves, of the advent of the Messiah at the time when Jesus of Nazareth appeared. That there was

such a general expectation among your forefathers, you cannot deny, without rejecting the positive and concurrent testimony of history. Now, Sir, whence was this expectation derived, unless from an interpretation of the prophecy of the seventy weeks, similar to that which now obtains among Christians?

The second auxiliary argument above alluded to, is founded upon the recorded tradition of the College of Elijah, as quoted from the Talmud by the Rev. Mr. Oxlee, in the Jewish Repository for December last, that the Messiah the Son of David, was to appear in the world at the end of four thousand years from the creation, which is precisely the time when Jesus of Nazareth came.

Having thus, Sir, laid before you what I conceive to be the true interpretation of Daniel's seventy weeks, I do not consider it to be necessary to enter upon a confutation of your assertion, that the Messiah who was to be cut off in the last week of the seventy, was king Agrippa. The only effect which the exhibition of such an interpretation has upon the minds of Christians, is to convince them more and more, how hard the Jews are pressed in the vain attempt of reconciling their unbelief, with the testimony of their own scriptures. Surely, Sir, after you shall have considered what has been brought forward on this subject, both by Mr. Scott and myself, we shall not again hear

of *king Agrippa* being the Messiah whose advent was solemnly announced by the angel Gabriel to the prophet Daniel, in answer to the prayers and supplications which he offered up with fasting, and sackcloth, and ashes.

I have in this letter brought forward new and powerful evidence for the Messiahship of Jesus of Nazareth; I shall, in concluding it, use the freedom to remind you, and every Jew into whose hands this paper may come, that the solemn words which were addressed to your forefathers by the apostle Peter, on the day of Pentecost, contain a command to which it is even now the duty of every one of the children of Israel, to give the most immediate and implicit obedience: for it is the command of the Lord God of Israel. (Acts ii. 38. *) *Repent and be baptized, every one of you, in the name of Jesus the Messiah, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

I am, &c.

WILLIAM CUNINGHAME.

LETTER FROM PETERSBURG.
FROM THE REV. ROBERT PINKERTON
TO THE PRESIDENT OF THE LONDON SOCIETY.

St. Petersburg, Dec. 28, O. S. 1815.

DEAR SIR,

THE communication of a few observations which I made on the present state of the Jews in Poland, while travelling

* שובו והרתצו כל איש מכם בשם ישיעי
המשיח לסליחת השאים ואת- מתנת רוח
הקדש תקחו.

in that country last year, will be of some utility, I trust, to the furtherance of the laudable object of the London Society for the promotion of Christianity among that scattered and forsaken nation. I intended to have transmitted these remarks before now, but from various causes have been prevented.

In no country are the Jews so numerous and national as in Poland, their numbers being reckoned at *half a million*. Hence there is neither town nor village in the whole country but is swarming with Jews. The exact time of their settlement in Poland is not well ascertained; but as they all speak German, even to the present day, it is generally believed that they came originally from that country, and that their migration took place in the time of the crusades, when they were often exposed to great persecutions. Boleslaus prince of Kalish bestowed on them their first privileges in 1268, which were greatly augmented by Casimer the Great in 1338. At present the Jews in Poland are possessed of very great influence, which they have acquired partly by their numbers and intrigue, and partly through their riches, in the convulsions of that nation in late years. In a certain sense they are even more powerful than the Christians; for though landed property be still in the hands of the nobility, yet the trade, and gold and silver, are almost exclusively

in the possession of the Jews. They have monopolized the whole commerce of the nation. For instance, they farm the taxes of every kind, keep the public inns, distil and sell the brandy, monopolize the salt, corn, and products of the country; and, in addition to all this, they rent the greater part of the estates of the nobles.

The Polish Jews are, by their dress, divided into two classes, for some of them clothe themselves in the European fashion, though the great body of them still retain their Jewish dress. According to a decree of the late government, no Jew was permitted to carry on trade in the city of Warsaw who dressed in the Jewish fashion. This regulation has made many of them not only change their dress for the sake of gain, but also their religion. They are divided into different sects, the chief of which are, 1st, The *Karaites*, who are of very ancient origin. Their distinguishing principle is, that they reject all the traditions and hold strictly to the literal meaning of the five books of Moses. On this account there reigns an implacable hatred betwixt them and the Rabbis. 2. The *Chasides*, or Zealots, compose a sect which is, perhaps, peculiar to Poland. It only took its rise about fifty years ago, in Podolia, from a certain Rabbi who gave himself out for a prophet. The adherents to this sect are said to reject the study of the Mosaic law alto-

gether, and to resolve all matters of faith and practice by *Cabbala*. Their property is common, and is, in general, at the disposal of their chiefs, whom they denominate *infallible*. This sect is said to be gaining progress among them. 3. The *Frenkists* are a kind of Judaico-Christians. They originated from one Frenk, a Rabbi, who came from Constantinople into Podolia about the year 1740, and gave himself out for the Messiah; but on his being called to give an account of himself before an assembly of Christian bishops and priests, in the cathedral Church of Leopold, he lowered his pretensions, embraced the Christian religion, confessing that Jesus Christ was the Messiah, and that he was his messenger. On his embracing Christianity with many of his followers, the empress Mary Theresa is said to have considered him as an apostle destined to bring his brethren to Christianity, and therefore protected him in Moravia, where he made a number of disciples. Joseph II. however, regarded him more as a deceiver than a Christian, and therefore drove him out of his dominions. Frenk, after this, took up his residence at Offenbach, near Frankfort, whither many of his Polish converts followed him. Here he continued to rule over them to a very old age, and after his death the most of his adherents returned again to Poland. From all I have been able to learn

respecting this singular character, it appears to me that he gained over many of the superstitious and ignorant Jews to follow himself, but few to follow Jesus Christ. The most of the *Frenkists* of the present day are, properly speaking, neither Jews nor Christians. Exclusive of these three chief sects, the great body of the Jews in Poland are under the government of their Rabbis and Scribes, who exercise an aristocratical sway over them. These priests form a distinct body by themselves. They are instructed from their infancy in their religious and civil laws, of which they afterwards become the interpreters. They are in high respect among the people, being not only their supreme judges in civil and religious matters, but also their physicians, exorcists, and public teachers. Hence they are welcome in every house, influence all that is going forward, and unite in themselves a despotic power over the people. Notwithstanding this, both the Scribes and Rabbis are in general illiterate, and few of them have any competent knowledge of the ancient Hebrew, though all their prayers and religious services be performed in it.

From these few particulars, Sir, you will easily observe that the Jews in Poland present a large field for the labours of the London Society. I do believe that much good might be done among them by the circulation of your excellent Tracts in

Polish and German; and from the conversation which I had with noblemen of the first rank and respectability, I have much reason to think that government would willingly aid your benevolent exertions. Would not the Rev. Mr. Nitschke be a proper person to be constantly employed in promoting the object of your Society in Poland? My friend Mr. Pater-son and I shall ever be ready to further the interests of the London Society, so far as our other important engagements will permit. And for this reason we pray you to transmit to us, from time to time, information respecting the progress of your Society, for the purpose of publication in Russia and Poland.

I am, &c.

ROBERT PINKERTON.

*Sir Thomas Baring, President of
the London Society, &c.*

P. S. A gentleman of my acquaintance, Baron von W. has nearly finished the translation of No. XIV. of your Society's Tracts on Haggai i. 10, into German, which in my opinion will answer well for distribution among the Polish Jews. We also pray your Committee to furnish us with all the Reports and publications of the Society, and you may rest assured that we shall strive to make a good use of them.

REVIEW.

*Remarks upon David Levi's Dis-
sertation on the Prophecies re-
lative to the Messiah. By an
Inquirer, &c. &c.*

IF any of our readers should be disposed to wonder at our

bringing before them, at so late a period, a work which has now been upwards of five years before the public, we are sure their surprise will cease, when they consider the importance of the subject of which it treats; and they will rather be inclined to wonder that it has not earlier engaged the attention of reviewers. We should deem it an unpardonable omission in us, not to do what in us lies, to give greater publicity to a work in which some of the main questions at issue between us and our Jewish brethren, are so ably discussed, and which claim peculiar notice, on account of the peculiar circumstances which led to its appearance. These circumstances we shall briefly mention before we come to the consideration of the work itself.

Among the numerous publications which were the produce of Dr. Priestley's active mind, one was a series of letters addressed to the Jews, in which he invited them to an amicable discussion of the evidences of Christianity; whether with a design of establishing or invalidating it, our readers, perhaps, as well as ourselves, may think very questionable. The invitation was accepted by David Levi, a learned Jew, already eminent amongst his countrymen as the author of different treatises on their language and ceremonies: and in his reply to Dr. Priestley he introduced the following observation. "If you really are in earnest, and wish to convert the Jews to

what you call Christianity, I think you must produce more substantial proofs in support of your hypothesis, than what you have yet done. And, if I might presume to offer my opinion in so weighty a cause, I think that the fairest method, and that which is likeliest to lead to conviction on either side, is to take a review of all the prophecies concerning the Messiah, from Moses to Malachi, and compare them with the acts recorded of Jesus in the New Testament, to see whether they have been fulfilled in his person or not." This proposal did not meet with that attention from either Dr. Priestley, or any other of the advocates of Christianity, which Levi naturally expected it would: and finding that none were willing on their side to take up the gauntlet, he stepped forward himself as the champion of Judaism, prepared to overthrow the cause which they did not think proper to defend. With this view he published "Dissertations on the Prophecies of the Old Testament, in two Parts;" the first purporting to contain "all such prophecies as are applicable to the coming of the Messiah, &c. whether so applied by Jews or Christians;" the second, to contain "all such prophecies as are applied to the Messiah by Christians only, but which are shewn not to be applicable to the Messiah." It seems from the preface to this work, that it contains the result of researches in which the author had been engaged for several years pre-

vious to its publication; and it must be acknowledged, that though it betrays many of those inconsistencies and prejudices which characterize the writings of most of the opponents, especially the Jewish opponents, of Christianity, it exhibits no despicable share, both of ability and learning. Though well worthy the serious attention of Christians, as striking at the very foundation of their faith, this imperfect work (for it seems never to have been extended beyond the first part) does not appear ever to have called forth an answer till the year 1809; when, in consequence of an appeal to Christians, which appeared in the *Christian Observer* for May of that year, the "Remarks" now under our consideration were drawn up by "An Inquirer," already known to the readers of that miscellany by the name of "Talib." Even without such a previous acquaintance with him, it would have been easy to discern, on a perusal of his Remarks, that he was intimately conversant with the subject of prophecy in general, and that he was no stranger to feelings of the most benevolent concern for the lost sheep of Israel. He plainly evinces, throughout his little work, that he is one of that number (of which every succeeding year, as we trust, witnesses and will witness the increase in this country) of Christians who are devoutly waiting for the consolation of Israel, and hailing with gratitude to almighty God, every fresh

token which indicates the approach of a period no less interesting to the Gentile world, than to the Jewish nation itself. He professes to address his Remarks to the consideration of the Jews—we indulge the hope that he has not addressed them in vain; and we now unite our voice with his, in earnestly entreating all the children of Abraham who may read our pages, to “come to the examination of this question with that degree of self-diffidence, which becomes the serious inquirer into divine truth.” We beseech every “candid and humble Jew, in opening the Old Testament, to bend his knee in humble prayer and supplication to the God of his fathers—the God of Abraham, of Isaac, and of Jacob—that he may condescend to illuminate his mind to see and embrace the truth;” remembering and imitating the example of their own pious Psalmist, who, as our author justly observes, every where shews himself to have been “deeply and habitually impressed with a sense of his own blindness and need of the divine teaching, in order to understand the law of God.” (pp. 49—51.)

But it is time to close these prefatory observations and come to the work itself, of which, though our limits will not allow us to take more than a superficial view, we shall say sufficient, we hope, to induce such of our readers as have not already read it, to study attentively its contents. We think

it due, however, to the author, to apprize them that he offers his remarks, not as “a complete answer to every part of Levi's work,” but merely as a reply to the *chief objections* advanced by that learned Jew. A minute examination, indeed, of his “Dissertations,” would almost necessarily occupy as many volumes as his own work, and we venture to say, most competent judges will agree with us in opinion, that more than enough has been said in the small compass of the essay before us, to invalidate the collective force of all Levi's objections, so far as they are capable of being applied to the grand point at issue, viz. Whether Jesus be the Messiah or not? As, however, in the course of his laborious investigation of the leading prophecies of the Old Testament relative to the Messiah, he has advanced many specious positions, and made many assertions which, if true, would undermine the very foundations of Christianity; and as we are convinced that in his exposition of the prophecies, he has in many instances “darkened counsel by words, without knowledge,” indeed, but not on that account less calculated to impose upon the unwary, and strengthen the prejudices of our adversaries—we cannot help wishing that Talib, though with the modesty which characterizes his writings he professes not to possess sufficient erudition for such a task, would undertake to expose the many erroneous interpretations with

which Levi's Dissertations abound.

The principal object which Talib proposes to himself in his Remarks, is to shew that the fundamental principle upon which David Levi all along proceeds in his Dissertations, is itself a false one; justly inferring that if this can be shewn to be the case, the whole superstructure which he has reared upon it falls at once to the ground. No one that reads the Dissertations can deny the justice of the following statement, made at the opening of the Remarks.

“Upon an attentive perusal of David Levi's work, it will be found that nearly his whole reasoning from prophecy against the divine mission of Jesus, resolves itself into the following argument. ‘That since the glorious events which are predicted by the Old Testament prophets, as to take place in the times of the Messiah, were neither accomplished by Jesus during his abode upon earth, nor have been brought to pass during the eighteen centuries which have elapsed since his coming, therefore Jesus could not be the promised Messiah.’ Now this argument itself rests upon the following principle, *That the glory of the Messiah's kingdom upon earth was to take place immediately, or very speedily after his first appearance in this world.*”

It certainly is a sufficient refutation of Levi's reasoning, simply to deny the truth of the premises from which his conclusions are drawn. In point of argument it would be altogether unnecessary to *prove*, either that his premises were false, or that his conclusions from them were inadmissible. These *might* both be correct; yet still it would be competent

to his opponents to demand of him *in limine*, to substantiate by satisfactory proofs, the principle on which his arguments rest. He could have no right to *assume* the truth of this principle. Yet he does manifestly assume it throughout his work; his objections are, almost universally, applicable to this supposition and to no other, viz. that the prophecies of the Old Testament relative to the Messiah, assign a *definite*, and that too, a comparatively *short*, period, within which *all* the effects foretold as consequent upon his coming, must be accomplished. If he cannot bring evidence from the Old Testament that such a limitation is expressed, there is an end at once of the most elaborate arguments and the most triumphant conclusions, which rest upon that limitation as their basis. Talib, therefore, properly sets out with remarking that Levi's whole argument from prophecy falls to the ground, as founded on what the logicians call *petitio principii*, and that for any thing he has shewn to the contrary, “Jesus may be the Messiah, in and by whom all things that are written in the prophets shall still receive their accomplishment.” (p. 9.)

Lest any of our readers should think it scarcely credible that a learned author (for such Levi unquestionably was) and one somewhat versed in controversy, should be guilty of such an oversight in a discussion which involved, not his own credit merely as a contro-

versialist, but, in some measure, also the character of his countrymen; we will lay before them the following short extract from his work.

“But let us now pause for a moment, and carefully and attentively examine, whether these great and glorious promises have ever yet been fulfilled: if they have, I, as well as every rational person, must fairly acknowledge, that the person, by means of whose appearance these wonderful predictions have been accomplished, is truly the Messiah foretold by the prophet. (Isa. xi. 12.) If, on the contrary, we find that these events have never yet taken place at any time in the world, I presume it must be clear, even to the meanest capacity, that the true Messiah hath never yet appeared.” (D. Levi's Dissert. vol. i. p. 96. Compare also pp. 69, and 141.)

This conclusion would doubtless have been irresistible, if it had been foretold that the events to which he here alludes, were to take place within 1800 years after the first appearance of Messiah. This, however, is not the only assumption made by Levi in the course of his Dissertations; it would be easy to shew, by extracts from the work, that, like Rabbi Crooll and most other modern Jewish writers, he takes for granted that his own nation are chiefly, if not exclusively, to be interested in the coming of the Messiah — interested, at least, in the *blessings* which are to attend his coming—for he scru-

ples not to denounce upon the Gentile world at large, and especially on Christians, the most tremendous *judgment* as about to be executed on them at that period. In fact he *identifies* the coming of Messiah with the restoration of the Jews and the destruction of their enemies, if he does not (which there is reason to think he does, see vol. i. p. 73, 74,) even consider the Messiah and the Jewish nation *as one* . He is manifestly, also, of opinion that the blessings which his nation are to receive from the Messiah, are wholly of a temporal nature; that the patriarchs, prophets, &c. and all those of his countrymen, who have suffered for their attachment to what he considers the pure scriptural faith, will *literally* be raised from the dead; and he more than implies, that *this* is the only resurrection which will take place, and that the world in general will be interested in that important event, merely as witnesses of God's interposition in favour of his ancient people. These are points which he seems to consider as undeniable, and from which he reasons as a sort of first principles, too evident to require, or even to admit of demonstration. And (what may justly excite some surprise in the minds of those who are not accustomed to the objections urged by our Jewish opponents) he asserts as an indubitable fact, that Jesus was not entitled to the character of a prophet. Undoubtedly, if Levi be at liberty to assume

what the essential character of a prophet is, he is also at liberty to infer that Jesus was not a prophet: we ourselves, however, are at a loss to conceive what mark can be more decidedly characteristic of a true prophet, than the actual fulfilment of his predictions; and that this was not wanting to Jesus of Nazareth, the Jews have one sad proof, at least, in the destruction of their own city Jerusalem, as recorded by their own historian Josephus. But we return to the consideration of the Remarks, from which we have insensibly wandered, to the Dissertations which form the subject of them.

Having shewn that Levi's fundamental principle involves an assumption of the great subject of controversy between Jews and Christians, Talib proceeds to the examination of this principle, viz. that which assumes, that the establishment of the glorious kingdom of Messiah on earth, was to take place at, or soon after, his appearance. And first he undertakes to shew, that it is *contrary to the analogy of the Divine government*; that is, as he himself explains it, to "that unity and similarity of plan, which is observable in all the different works of God." A prominent feature in this analogy is the gradual progress by which things attain to the perfection of their nature. The world was not originally created by one instantaneous act, but by different successive acts, of almighty power; the earth

was not replenished at once with inhabitants, but it was ordained that the human species should propagate itself by degrees; in the formation of every individual of the species, and in the growth of every kind of animal or vegetable, there is a slow and gradual process. In the moral government, also, of the world God is usually pleased to accomplish the purposes of his providence by the silent operation of second causes, the effects of which are gradually developed in their mutual relations and dependencies. This being, as it were, the *law* by which the Sovereign Ruler of the universe has seen good to regulate his ordinary procedure, what reason can be assigned why we should suppose a deviation from this law in the economy of the Messiah's kingdom? Is it not, *a priori*, more consonant to reason and experience, that the establishment of that kingdom should be gradual, than that it should rapidly attain the summit of its glory through the agency of an overpowering influence? especially when it is considered that the duration of this kingdom, as both Jews and Christians agree, is to be, not limited to a few nor to several centuries, but *eternal*? There can be no doubt, we think, that every candid objector must reply to these questions in the affirmative; and consequently acknowledge that Levi's principle of a speedy accomplishment of all the prophecies relative to Mes-

siah's kingdom, is, independently of its being an *assumed* principle, much less *reasonable* in itself than that of Christians, who believe that the progress of his kingdom was intended to be slow and gradual, and that the predictions respecting it will receive an equally gradual accomplishment.

Such, in substance, is Talib's reasoning on a *general* view of the question; but he brings the argument still nearer home to the *Jewish* opponent, by shewing that Levi's gratuitous assumption is at variance with the analogy of the divine procedure, as exhibited in his dealings with eminent individuals of the Jewish nation in particular, no less than with the course of his ordinary dispensations. In the cases of the patriarchs Abraham, Isaac, and Jacob, of Joseph, Moses, and David, (of whom the two last, at least, are by the Jews themselves allowed to have been eminent types of the Messiah) it pleased God to delay the performance of the promises respectively made to them,—especially those which were designed as pledges of the fulfilment of the promises relative to the future Messiah,—during periods of time which had an infinitely greater proportion to the terms of their lives, than eighteen or twenty centuries have to the duration of the Messiah's reign. The argument is still farther strengthened by a reference to the conduct of God towards the children of Israel *as a body*. The following ex-

tract will put our readers in possession of the view which the author takes of this part of the argument, and the manner in which he applies it.

“The sum of the whole of what has been said upon the procedure of God towards the Children of Israel, is this: More than four centuries elapsed between the giving of the promise to Abraham, and the redemption of Israel out of Egypt. Forty years more elapsed before God began to execute his promise, by giving to the Israelites possession of the land of Canaan; and neither in the time of Joshua, nor even of David and Solomon, was the promise fulfilled in its full extent; and still less has it been so since the reign of Solomon; so that, though a period of nearly four thousand years has elapsed, since the giving of the promise of the land of Canaan to the seed of Abraham, the fulfilment of that promise, in its full extent, is still future.

“I think, therefore, it cannot be denied, that an examination of the procedure of God towards the chosen people, furnishes another strong instance of the analogy which I have endeavoured to trace, in the histories of the patriarchs; and tends to confirm the presumption, that something of the same kind was to be expected in the economy of the Messiah. For with what colour of reason, and upon what grounds, can the Jew assert, that, in the procedure of God towards the Messiah, there is to be a total departure from all those principles, and an entire deviation from those analogies, which are observable in all the other works of God; and in his dispensations towards his most faithful and highly-honoured servants, and towards that people whom he chose for himself, when all the other nations of the earth were sunk in brutish idolatry? It is evident to every enlarged mind, and to those who attentively study the works and the word of God, that there is the

closest analogy observable in every part of these works; and as all the dispensations of God towards his servants Abraham, Isaac, and Jacob, and their posterity, form parts of one vast plan, of which the final and glorious result is to be seen under the economy of the Messiah; when, not the Children of Israel only, but all the nations of the world, all the ends of the earth, are to be brought to the knowledge and worship of the true God; it is certainly altogether improbable, and, indeed, utterly incredible, that unity of design and operation should not run through the whole of this vast plan. The hypothesis of David Levi is directly opposed to the idea of such an unity of design and operation; since it assumes, that the kingdom of the Messiah is to be established in glory immediately after his first advent in the world, and that it is to meet with no successful or long-continued opposition.

“This scheme is, therefore, contradictory to the whole analogy of the government of God, both in the natural and moral world, so far as it has come under our observation.

“On the contrary, the Christian system, which supposes that the establishment of the Messiah’s kingdom was designed to be gradual; that it was to meet with long opposition, so as most severely to try the patience of his servants (see Matt. xxiv. 9—13); is, so far, entirely agreeable to, and consistent with, every preceding part of the procedure of God towards his Old Testament Church. This, indeed, will not, alone, prove the divine mission of Christ; but it at least removes, most effectually, the chief objection to the truth of Christianity, which pervades every part of David Levi’s work on the prophecies; and shows, that instead of being an objection, it is what was to have been expected, even *a priori*, to take place in the kingdom of the Messiah.”

Considerations such as the preceding might, one would

think, furnish a sufficient reply to those who, like David Levi, deny that Jesus is the Messiah, merely because he did not, while on earth, nor has to this day, accomplished all the predictions relating to his kingdom. The *fact* is not denied by Christians—they fully allow it; but they deny the inference which Levi draws from it; they moreover affirm that, so far from affording any argument against the Messiahship of Jesus, it furnishes a strong presumptive proof in its favour, from its coincidence with the usual tenor of the divine proceedings. They contend, also, that such a gradual establishment of the Messiah’s kingdom as the prophecies, according to their view of them, foretel, and as they believe to have taken place since the coming of Jesus, is eminently calculated to display the divine wisdom and foresight, in so ordering things, that a religion, contrary to the prejudices and passions of men, should, from small beginnings, through the instrumentality of apparently inefficient agents, in the face of every earthly obstacle which could obstruct its progress, gradually establish itself upon the ruins of Pagan superstition and idolatry.

Still, however, it is natural for the Jew to ask, when, and in the person of whom, Christians expect the fulfilment of those prophecies, which, by their own confession, have not been accomplished in the person of Jesus? And to such a question it is no less natural for

the Christian to answer, with respect to most of them, that they will be fulfilled at the *second* advent of the same Jesus, in whom *other* prophecies relative to the Messiah, have been accomplished. Such is the answer he would naturally be led to return, believing, as he does, that a second advent of the Messiah is foretold in scripture. It was to be expected, therefore, that Levi would not leave this point unnoticed; and he notices it only to deny the truth of the premises, and challenge Christians to produce a proof of them.

“I am confident,” (says he, vol. i. p. 130.) “they (the Christians) cannot produce one single clear unequivocal prophecy from the Old Testament, which foretels a two-fold coming of one and the same person as the Messiah; and that, too, at the distance of such a number of years as have already elapsed from the supposed period of his being on earth; whence it is manifest, that the whole scheme of the Millennium is a mere chimera, an *ignis fatuus*, notwithstanding all the noise and pother that has been made about it.”

In reply to this confident assertion, Talib, after observing that a certain degree of obscurity in the prophecies relating to the Messiah might reasonably have been expected, and reminding the Jews of the importance of their coming with self-diffidence to the consideration of a question, in which they are so liable to be warped by prejudice; endeavours to shew—

“That though, perhaps, there be not any *one* passage of the Hebrew

scriptures, which clearly shows a two-fold coming of one and the same person as the Messiah; yet, by comparing *different* passages of the scriptures one with another, we must arrive at the conclusion; that there are two advents of the Messiah revealed in the Old Testament.”

To establish this point, he naturally refers to the prophet Daniel, as being the only one of the Old Testament prophets, to whom the events which form the subject of his prophecy were revealed in chronological order, and as, on that account, more likely than any other, to convey intimations respecting the time of Messiah's advent. He first adduces Nebuchadnezzar's vision, (chap. ii.) of the great image smote by a stone cut out without hands, which afterwards became a great mountain and filled the whole earth. Assuming, as a matter agreed upon by Jews as well as Christians, that this stone (explained by the interpreting angel as symbolical of a kingdom set up by God) is the kingdom of the Messiah, he deduces, from the account of the vision, the two following propositions.

“*First*, The kingdom of the Messiah was to be set up in the world, and, consequently, the advent of the Messiah was to take place, not as the modern Jews and David Levi suppose, at the time of the destruction of the last of the Gentile monarchies, *i. e.* the Roman, but during the existence of the four monarchies; for we read in the forty-fourth verse, that ‘in the days of these kings, (or kingdoms,) the God of heaven shall set up a kingdom.’

“*Secondly*, The kingdom of the Messiah was to exist in the world in

two different states or conditions. *First*, as symbolized by a stone cut out without hands; *i. e.* this kingdom in its first state, was to be erected without the operation or assistance of human power* and it was to be in an obscure condition, as well as small in its extent. All these ideas seem to be necessarily implied in the symbol of a stone cut out without hands. But, *secondly*, this stone, this small and contemptible kingdom of the Messiah, is to smite the image upon its feet; or, in other words, is to smite the Roman empire in its last state, as divided into ten kingdoms; and then the image is to be totally dissolved, and its materials dissipated; and the stone (the small and contemptible kingdom of the Messiah) is to become a great mountain,† and is to fill the whole earth; *i. e.* it is to be advanced to a glorious and triumphant state.”

From the latter of these two propositions, he infers that the prophecy which opens the second chapter of Isaiah, and which is one of those adduced by Levi to prove that Jesus is not the Messiah, relates exclusively to the kingdom of Messiah in its latter, or triumphant state; and that consequently, the argument which Levi draws from its not having been fulfilled by Jesus, is founded on an entire mistake of the meaning of the prophecy. A similar conclusion respecting a two-fold advent of the Messiah, is deduced by Talib from the symbolical vision recorded in the 7th chapter of Daniel; in which the coming of the Son of Man, (the Messiah) in the

clouds of heaven, is represented as synchronizing with the destruction of the fourth beast, or the Roman empire; whereas, in the second chapter, his advent is described as taking place while that empire is yet standing: it follows, therefore, that the advent mentioned in the latter prophecy, is different from, and posterior to, that spoken of in the former.

Our only objection to this part of Talib's remarks, is, that we doubt whether the Jews (to whom they are addressed) are generally as willing as he supposes, to allow that the prophecies of Daniel do unequivocally relate to the kingdom of the Messiah. We do not mean to say, that any doubt respecting their application can reasonably be entertained; but, in arguing with modern Jews from their own opinions, care must be taken not to ascribe to them opinions which they disavow. Now we believe we are not wrong in asserting, that, in general, they do not acknowledge the authority of Daniel as a prophet: it is certain, at least, that since the commencement of the Christian era, his place in the Hebrew scriptures has been assigned, not amongst the prophets, but amongst the Hagiographa. (See Leslie's Short Method with the Jews, p. 15, note.) But whatever the sentiments of the Jews at present may be on this subject, it seems clear that David Levi does not consider the prophecies in question, nor indeed any

* In the language of symbols, a hand denotes power.

† In the language of symbols, a mountain denotes a kingdom.

contained in the book of Daniel, as relating to the Messiah; inasmuch as he wholly passes him by in a work which professes to examine *all* the prophecies acknowledged by Jews to have respect to the Messiah. Upon the same ground we feel that the inference which Talib draws from the hundred and tenth Psalm, (pp. 63, 64) however incontrovertible in the estimation of *Christians*, cannot with so much propriety be urged in an argumentative discussion with a Jewish writer who probably, as many *modern* Jews have done, would deny that the Messiah is spoken of in that psalm. We trust we need not repeat that nothing can be further from our meaning, than to concede to the Jewish opponents of Christianity, that the scriptures in question, together with others allowed by the ancient Jews to relate to the Messiah, do *not* relate to him; or to express any doubt respecting their application: still less would we be thought to imply that there really is any weight in the objection so confidently advanced by David Levi respecting the second advent of the Messiah. For, in the first place, it *destroys itself*, by means of the very same radical defect which has already been shewn to pervade the whole of Levi's reasoning. In demanding, as *necessary* to the support of the Christian system, a proof that the Messiah is to appear again on earth, he plainly *takes for granted*, that his kingdom is wholly *temporal*—that it is

to be set up and administered *on earth* by the Messiah himself in person—that, whatever pretensions Jesus might have had to the character of the Messiah so long as he abode on earth, the *scene* was, as it were, *closed* at his disappearance, nothing could be added to substantiate his pretensions after his departure—either he did, *personally amongst men*, all that the Messiah was to effect, or he was not the Messiah. The notion of a spiritual kingdom, to be administered by him on his mediatorial throne at the right hand of the Majesty in heaven, is quite repugnant to the prepossession of the Jews in favour of a temporal deliverer, the sole object of whose coming is to restore their nation, and adjudge their enemies to merited vengeance. But surely this is too important a point to be *assumed* in the controversy between Jews and Christians, as it plainly is by Levi, when he insists upon an express prediction of the Messiah's second personal appearance, as absolutely necessary to make good the cause of Christianity—as the cardinal point on which it turns. But in addition to this, we think it might safely be replied to the allegation which Levi considers so triumphant, that even should we allow it to be true, as he asserts, that Christians can produce no satisfactory proof of a two-fold coming of one and the same person as Messiah, still the force of the evidence on which they rest their

belief of the divine mission of Jesus, would not be one tittle abated. The belief in the Millenium does not form an *essential* part of the Christian faith—it is well known that Christians are divided in their sentiments respecting it; much less can it be said, as Levi asserts in the passage preceding that now under consideration, that Christians in general contend that Jesus is to reign *in person* a thousand years, *on earth* with the saints. We fear, indeed, that some Christian writers may have expressed themselves incautiously, or advanced somewhat too confident opinions on this subject; but we can venture to say, that no orthodox Christian founds his *belief of the divine mission of Jesus*, either in whole or in part, on the certainty of his future Millennial reign, whether his interpretation of what the scriptures say about a Millenium be more or less literal. To say nothing of the arguments founded on miracles, if, by a comparison of the history of Jesus, as recorded in the New Testament, with various predictions of the Old Testament, it can be made clearly to appear that they were minutely fulfilled in his person, the *positive* evidence hereby afforded of his Messiahship, cannot be in the least invalidated by any *negative* arguments founded on the absence of a complete verification of all the prophecies relating to the glories of his kingdom. To those who ask, “When is your Messiah to fulfil such and

such prophecies?” it would be enough to answer, “We know not; but *this* we know, that God will not fail his word; the same immutable perfections are engaged for the fulfilment of *the whole*, as have already been manifested in the completion of *a part*; and upon this ground we consider the accomplishment of prophecies yet unfulfilled, no less certain than it is that others have already been fulfilled.”

Upon the principles to which we have here briefly adverted, a safe and satisfactory reply may, we think, be given to all that Levi has advanced in different parts of his work, against the Christian doctrine of the Messiah’s second advent. To those, however, who still think themselves entitled to demand, as he does, the production of an explicit declaration on the point, from the Old Testament, we earnestly recommend the serious perusal of the following excellent observations, with which Talib closes that branch of his Remarks which we have now been considering.

“The principle of this objection made by David Levi, seems to be this, that we have a right to prescribe to the Almighty Governor of the universe, precisely what degree and kind of evidence he is bound to afford us of the divine mission of the Messiah. Christians have never maintained, nor did the Author of their religion himself assert, that the evidence of his divine mission, from the prophecies of the Old Testament, is of so strong and so obvious a nature, as to preclude the necessity of the most diligent use of our reasoning faculties, in searching for that evi-

dence. Christ himself said to the Jews, 'Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.' (John v. 39.) Now the command *to search*, supposes that the truth is not so evident as to be known without searching. Accordingly, we read of certain Jews at Berea, in Acts xvii. 'who received the word with all readiness of mind, and searched the scriptures daily, whether these things were so; therefore, many of them believed.'

"This is the temper of mind which best befits feeble and sinful creatures, who are anxious to know and to do the will of God; and it by no means becomes any of the children of men to dare to prescribe to God what precise degree of evidence he shall afford us of the great truths of religion.

"It is not upon one passage of the Old Testament, that Christians found their belief that Jesus is the Messiah, but it is upon the whole of the prophecies relating to the Messiah. By comparing scripture with scripture, they are convinced that the life, the doctrine, the sufferings, the death, the resurrection, the ascension, and the second advent of Jesus, are all predicted in the Hebrew scriptures. And if it be necessary diligently to search the scriptures, in order to attain this conviction, this is quite analogous to the whole economy of the providential government. In no part of the vast circle of knowledge does important truth lie on the surface. To be a good mathematician, an astronomer, or a logician; to attain a competent knowledge of any one of the arts which are necessary for the well-being of man, as a member of civil society, requires the diligent and persevering application of our faculties. And shall it be thought that the only species of knowledge which is transcendantly important, viz. that of the revealed will of God, is to be attained without diligent and solicitous inquiry? or that God will bestow it upon the idle, the careless, or the indifferent? Surely not.

"This may show how unreasonable David Levi's objection is, even if it had not been proved, from the prophecies of Daniel, that there are two advents of the Messiah revealed in the Hebrew scriptures. Indeed, from the infidelity of many of his own nation, who, though surrounded by the strongest evidence of the truth of the Mosaic revelation, and themselves living evidences of its truth, yet do not believe a syllable of revelation, (see Levi's Dissert. vol. iii. page 141.) David Levi might have been led to see, that our reception of the truths revealed to us in the scriptures depends less upon their being supported by overpowering evidence, than upon our being disposed to give a willing and patient hearing to the evidence actually given. What evidence, for instance, can be more overpowering to a candid mind, than that which arises from the fulfilment of the wonderful prophecies recorded in Deuteronomy with respect to the Children of Israel? Yet it is a fact, acknowledged by David Levi himself, that many of his own people turn a deaf ear to this evidence, and believe not a syllable of revelation! Now, had it pleased the Almighty to give that precise degree and kind of evidence of the divine mission of Jesus which Levi requires, how does he know but that this evidence would have been resisted in the same way as many of his nation resist that which supports the Mosaic revelation? Nay, how does he know but that he himself is now resisting that evidence which God hath seen fit to give of the mission of him who is the true Messiah?"

(To be continued.)

EXTRACTS

FROM TWO LETTERS OF THE REV. MR. NITSCHKE, AT NISKY IN SAXONY, DATED OCT. 15, 1815, AND JAN. 22, 1816, TO THE REV. MR. RAMPTLER, OF FULNECK, NEAR LEEDS.

MY DEAR BROTHER,

As you have expressed a wish that I should continue to

communicate any traces, which come to my knowledge, of the attention of Jews being excited to the precious gospel of our Lord Jesus Christ, I insert the two following anecdotes, which I have from a Christian friend:

Being lately on a visit with a friend, our conversation turned upon the scripture testimony concerning Jesus in the character of the Shepherd, who came to seek and to save his lost sheep, and manifested his love to sinners, by sacrificing his life; we spoke of the happiness of those who return to him; the good Shepherd and Bishop of our souls, when suddenly a voice, coming from a person sitting at a table in a dark corner of the room, exclaimed, "That is, indeed, true." My attention was excited, and I asked the stranger, "Do you also find it so?" "Indeed I do," was his reply. I called upon him to join our company, and was greatly surprised when I saw that he was a Jew. I asked him, how he had attained to this knowledge. He related that, from his youth up, he had entertained anxious doubts, whether the Messiah was already come, and whether Jesus of Nazareth was he. "My doubts of Judaism," (said he) "were greatly increased by the circumstance that Jesus had appeared about the time that the sceptre was departed from Judah. I purchased a Bible for five shillings, and rejoiced to possess such an excellent book for so small a sum. I searched the Old Tes-

tament with much attention, particularly noticing the prophetic descriptions of Christ. Then I proceeded to study the New Testament, and the divine wisdom contained in the doctrines of Jesus, struck me much. I was convinced that this Jesus was the promised Redeemer of the Jews, and by the instructions and example of Christian friends, obtained gradually clearer views. Experience also taught me, that the Spirit of God can instruct the mind independently of men, and that this instruction is the best. Often did I wonder how it could be that Christians, so called, should be blinded to such a degree, as to scorn such excellent truths as are contained in the New Testament. But I overcame *this* stumbling-block also, which causes so many of my brethren to fall, when they see that the lives of most Christians do not agree with their profession. I know many of my nation whose Jewish principles are shaken; may God manifest Jesus to *their* hearts also, as the Saviour of the world! I have resolved to instruct such according to the conviction of my own mind. Indeed I feel my insufficiency for it, but I believe that divine strength is made perfect in human weakness. This I have richly experienced, the Lord has done great things for me, he will perform the work which he hath begun, and will save me." I asked with affectionate concern, "But why are you not baptized, that you might

also enjoy the Lord's Supper, which Jesus has bequeathed to us, as a powerful means of strengthening our faith, and uniting the souls of his disciples with himself?" He replied, "I shall do so, as soon as my conscience tells me that I ought. This is not yet the case; perhaps by being a Jew to the Jews, I may still be useful to them without giving offence."

Similar is the following account.

I was invited, writes the same friend to me, to pay a visit to a miller, who is a truly pious character, at a considerable distance from my home. His mill is situate in an extensive forest. A venerable man with hoary hair hastened, with a serious and affectionate countenance, to meet us like Abraham, when he saw us at some distance, and addressed us in the words of scripture: "Come in, you blessed of the Lord! O how long have I waited with desire to see you!" He received us with the utmost cordiality, and conducted us by the hand into his house. There we found his wife like-minded with him, and a son, resembling the father, who had now the care of the mill. First of all, the old man introduced his guests to his wife, expressing a wish that we would converse only of Jesus the Saviour of sinners, and endeavour to strengthen her faith. She soon opened her mind, and in the most affecting manner spoke of her Redeemer's faithfulness to-

wards her unto old age, and of her love to him. "Alas!" (she sighed) "of all my children, eight of whom are still living, this son alone is in one mind with me; the rest are opulent, indeed, but not rich in God. Consider what grief this must be for me. In common with my husband, I have directed them to the true source of bliss; but, alas! they draw from other fountains. Still I continue to pray for them, and this, I believe, is all I can now, seeing they are no more under my care, and in this I will persevere till I shall stand before the throne of God. God can do more than I ask or am worthy to receive." We spoke words of comfort to her, and tears trickled down her face. Meanwhile her husband was engaged, like Abraham, in killing a calf to treat his guests. A carriage arrived in the yard. The old man exclaimed, "Thanks to God, he is come!" A well-dressed Jew alighted, embraced our host, and entered into the house with brotherly affection. Our venerable friend, pointing to us, said, "These men are also friends of Jesus." "Indeed!" he replied, embracing us. O how do believers love one another, when they are baptized into one spirit! Amidst much profitable conversation, we dined with thanksgiving. Our friend the Israelite spoke with uncommon fervour of his unworthiness, and of the love of Jesus. Tears accompanied his

words, and his very countenance testified of his faith and love. We asked among the rest, why he did not offer himself for baptism. He answered, "If I had not a dear wife with uneducated children, it would have been done before now." With a deep sigh he asked, "Shall I forsake them? shall I sacrifice their love and confidence, so as not to be able to contribute any more in convincing them of the truth? This I cannot do. We have a good Lord whose blessing is not confined to visible means, who regards the sincerity of the heart." We continued in company till late at night; then we joined in prayer and retired to rest. The next morning we separated reluctantly.

From these two accounts you will see that there are some individuals among the Jews, who believe in Jesus, but on account of their situation in life, conceal their faith. Like Nicodemus, they inquire after the kingdom of God, but fear and various difficulties prevent them from making a public avowal of their principles.

I add a memorable occurrence. A considerable number of Jews, joined by some eminent Christians, have resolved to publish the books of the Old Testament, with explanatory notes in the German language, for the Jews, who now can read the German more generally than the Hebrew. The Pentateuch is already printed. The reading of the Old Testament may perhaps occasion

many Jews to search also the scriptures of the New Testament, and thereby become the means of convincing them, that Jesus is the Messiah. A new field for usefulness may perhaps thus be opened to the British and Foreign Bible Society.

Your letter of Nov. 23, proves, to my sorrow, that you have not received my report of a visit to Berlin, which I sent in the month of June, and in which I gave an account of the condition of the numerous Jews in that city. I would now only observe, that Judaism, properly so called, seems to be nearly at an end in Berlin; most of the Jews there are already so mixed with Christians, that little remains of their characteristic distinctions. Some Christian sentiments I discovered in a Jew of the name of —, who endeavours to diffuse the knowledge of evangelical truth among his countrymen, by the publication of tracts, but he enters too much into trifling disquisition, to the detriment of that which is of the greatest importance. The present condition of the Jews in Germany, and especially in the Prussian dominions, the London Society may learn from the following extract of a publication of an eminent divine, viz. the Rev. — Augusti, D. D. at Breslau.

"Formerly the Jewish religion, in its connection with the state of the Christian church, was little regarded. The Jews, though living in the midst of Germany, and scattered

through all provinces of the country, were considered as an exotic plant. The laws of toleration and custom did indeed grant to the Jews a mode of life consistent with the traditions of their fathers, and the exercise of their religious worship; but they were not acknowledged as a religious community. Their religious transactions were little noticed. The severity with which these adherents to the Mosaic law were treated in Italy, Spain, and other countries, was, indeed, not imitated in Germany, and examples of intolerance and persecution, which aforesaid were so common, of late years became more and more rare. Still the German constitution granted to the Jews no more than toleration, and the proposals made by men of learning and politicians, relative to the amelioration of the civil polity of the Jews, remained without effect. *But this is now far otherwise.* Since the late French and Batavian republics granted perfect liberty and equality of civil prerogatives to all Jews, important measures have been taken in most European states for the improvement of the Jewish nation. The French government, which twice made an attempt of establishing a Jewish national convention, exercised a strong influence in behalf of the Jews in many states, which produced the agreement on the part of all states belonging to the Rhenish confederacy, to allow them, not only an undisturbed exer-

cise of their religion and laws, but also equality of civil rights with members of the Christian community. In the Prussian states, also, the former laws and usages relative to the Jews, were repealed by a royal decree of March 11, 1812, and the principles of a new constitution for this people were laid down. In conformity to this constitution, all Jews under Prussian dominion are regarded as citizens of the state, and are to enjoy the same immunities as Christians. They may therefore be also employed as academical teachers, or qualify themselves for any offices in church or state. By these changes the situation of the German Jews is completely altered, and the consequences of this important measure begin already to appear. That the ecclesiastical condition of the Jews themselves has thus undergone a change, is manifest, and it would be well to solicit the opinions of men of learning and integrity, who enjoy the public confidence, on this subject. But the influence of this measure extends also to the ecclesiastical constitution of Christians. The employment of Jews in seminaries of learning, which the law permits, is a new phenomenon, and will, in time, lead to singular discussions. By the prerogative which has been granted to the followers of the Mosaic law, to possess estates and landed property of all kinds, they may also obtain the patronage of Christian churches and their

ministers. It is easy to foresee, that many inconveniences and collisions must be thereby produced; indeed the parochial laws cannot remain as before."

More on this subject may be read in the following two publications of the late bishop of Blois, now count and senator Gregoire, viz. in his "Histoire des Sectes Religieuses," Paris, 1810, two vols. and especially in his "Essai sur la Regeneration physique, morale, et politique des Juifs."

The Jews have recently been the subject of several publications in Germany, not with respect to their religion, but their naturalization, which already produces much inconvenience. Among the Jews themselves an active correspondence is carried on concerning their mode of worship and ecclesiastical constitution. It is apparent that a great fermentation exists among them; whether it will tend to bring them nearer to Christianity is doubtful. At least the obstacles to the exercise of activity in behalf of the Jews, seem thereby to be removed; entrance may be more easily gained, and a sphere of activity for the London Society appears to open in Germany. *Should the Society desire it, I would candidly suggest some hints as to the formation of a plan for this purpose.*

I subjoin the following anecdote. When the city of Weimar solemnized, Oct. 22, 1815, its deliverance, and the militia (landwehr) partook of the holy sacrament, an Israelite ap-

proached with them to the altar: the minister was perplexed, and declared that he could not share in this sacred solemnity if he intended to continue in his religious profession. He replied, that he desired salvation by the Christian faith; when the minister desired him to kneel down before the altar, and with imposition of hands blessed him as a fellow-partaker of the grace of Christ.

Mr. Vander Smissen, of Altona, has transmitted to me a number of Hebrew copies of the prophets, also the Hebrew translation of the gospels of Matthew and Mark. I shall endeavour to improve them for the best purpose.

I have inclosed a Hebrew version of epistles of Peter and John, addressed to Mr. James Millar, and desire you would give notice of it to the Secretaries of the London Society, that it may duly come to hand.

It would be a great gratification to me, if you could send me a copy of all those publications, which have been edited relative to the London Society. The books of the late Callenberg Institution in Halle, deserve, however, attention, partly because some of them may be useful for the present time, and partly because the spirit and method of that Institution may be learned from them.

With my affectionate respects to the Directors and Secretaries of the Society for promoting Christianity among the Jews, I remain, &c.

NITSCHKE.

KILMARNOCK AUXILIARY SOCIETY.

The Secretaries have been favoured with a remittance of £22 from the friends of the London Society at Kilmarnock, in aid of the Hebrew translation of the New Testament; and at the same time they received the following communication respecting the Auxiliary Society in that town, which they have much pleasure in inserting in the *Jewish Expositor*. They beg leave, also, to inform their friends there, that the various sums therein mentioned, were duly received by the gentlemen who then administered the affairs of the Society.

AN Auxiliary Society for promoting Christianity among the Jews was instituted in Kilmarnock (Ayrshire) in October, 1810. It was formed privately by a few persons, who were members of societies established for social prayer, in that town, and for some time its funds were derived chiefly from their occasional donations. Although their sphere of exertion was very limited, they sent, in May, 1811, 6*l.* 10*s.* to the Parent Society in London. In August, 1813, they transmitted 3*l.* 9*s.* by the Rev. Mr. Vessie, who had been appointed by the Parent Society to make collections in Scotland, and who collected nearly 30*l.* in Kilmarnock, exclusive of the small donation of the Society.

In Oct. 1815, the Society assumed a more public form. By the kind assistance of a

gentleman of the county, who has long taken a deep interest in the object of the London Society, the Kilmarnock Association were enabled to print an Address to the friends of Christianity, with a statement of their regulations. By this means, the object of the Society has excited a greater attention in Kilmarnock, and its members have gradually become more numerous. At the request of the Society the Rev. Mr. Hamilton, minister of the High Church of Kilmarnock, cordially agreed to preach a sermon, with a view to a public collection, on the 10th of this month. The collection, with the sum in the hands of the Treasurer, amounted to 22*l.* (a sum not inconsiderable, when we take into account the depressed state of agriculture and manufactures at present, and another public collection which had been recently made in the town), and it has been transmitted by the gentleman already alluded to, to the Rev. C. S. Hawtrey.

About 60*l.* have thus been transmitted from this place since the formation of the Auxiliary Society here. They hope to be able still to contribute occasionally to the funds of the Parent Society, confident, as they are, of the wisdom and fidelity with which its affairs are conducted. It is one special object of this Association, to diffuse information concerning the state of the Jews, and the efforts that are made to convert them to Christianity,

hoping that by the divine blessing, a deeper concern for God's ancient people may be thus excited among the friends of Christianity in this place. It is pleasing to observe the perfect harmony that prevails among us. Although the Association consists both of members of the Church of Scotland and of Dissenters of different denominations, yet, whatever may be their different opinions respecting forms of church government and matters of minor importance, they are of one heart and one soul in seeking the salvation of the Jews; and it is their fervent prayer, that now the children of Israel may seek the Lord their God and David their king, and fear the Lord their God.

LETTER ON FRIENDLY INTER-
COURSE WITH JEWS.

To the Editors of the Jewish Expositor.

GENTLEMEN,

WILL you allow me to offer one or two things for the consideration of some of your judicious Christian readers, who are already personally acquainted with Jews, or have the means of becoming so. I fear "we are verily guilty concerning" these our brethren, not only because we have neglected to pray for their eternal welfare with the earnestness which their case requires, but because we have also neglected to adopt proper means to induce them to attend the preaching of God's holy word. Now I think, that if Christians who cultivate Christian wisdom as

well as Christian zeal, were to endeavour to gain the esteem, and to invite to their houses, those Jewish merchants, tradesmen, &c. who are nearly on the same level with themselves, as to external circumstances, such pleasing opportunities of exhibiting the excellence of our religion, would occur, as would materially recommend it to their attentive regard. It is, of course, well known that Jewish families who adhere to their rites, would not eat the flesh of animals which had not been killed by their own countrymen; but I am aware of no objection that would be felt to the pleasure of the social tea-party. Many of those who are sincere Jews would, perhaps, be surprized to find such devout respect for the religion of Moses, as they would perceive in Christians, when they come to know their sentiments; a more pure and enlightened regard than they had even witnessed among their own countrymen. It is not easy to foresee how much such kind and respectful behaviour might conciliate many Jews, abate their prejudices, and win them to attend to the unanswerable proofs of the divine origin of Christianity. The Christians I allude to would occasionally attend the synagogue, especially on some great festivals, if requested; and their Jewish friends, it may be hoped, would occasionally attend the sermons of some faithful Christian minister, if requested; and also attend (if

there happen to be such within reasonable distance) lectures, or sermons, addressed more immediately to Jews, which are now, in fact, established in London, at Ely Chapel, Holborn; and, indeed, one would be very happy to hear that clergymen had established a lecture, *expressly to Jews*, (every month or every quarter, as might be thought best) at all the large towns in the kingdom, in which Jews are found.

Amongst others, the active friends of the British and Foreign Bible Society, have, I think, very happy opportunities of becoming acquainted with Jews, and exciting their attention to Christianity. It is hoped that in other cities and towns, as well as London, they have had the pleasure of putting down the names of Jews as subscribers for Bibles. I leave these plain hints, simply as subjects to be more maturely and more extensively thought of, by the judicious readers of your valuable work. O.

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LETTER ON RELIGIOUS CONFERENCES WITH JEWS.

To the Editors of the Jewish Expositor.

GENTLEMEN,

LEST what I shall presently suggest should have the air of an Utopian scheme, I will first refer to the actual conduct of St. Paul, whose name we honour, and whose conduct we, in fact, consider our model; and afterwards propose what I wish to lay before you, in the simple form of a few queries.

We find (Acts ix. 29.) that St. Paul, after his conversion, held disputes (of course with seriousness and meekness, not in an angry spirit) with the Grecians, respecting the name of the Lord Jesus. At Ephesus (Acts xix. 9, 10,) he also disputed for some considerable time in the school of one Tyrannus, so that a great number of Asiatics, both Jews and Greeks, heard the word of the Lord Jesus; and this measure was adopted, it should be observed, because there were obstacles that prevented preaching to his brethren publicly in the synagogue. In xxviii. of the Acts, we find that the apostle was engaged in a religious conference with the Jews at Rome, (ver. 17—23) and that he afterwards, during two whole years, received all who came to him at his own house, and gave them religious instruction.

The plain questions I would now submit are,—Does not the apostle's example fully sanction such a measure as the establishment of a friendly conference between learned Jews and learned Christians? Does not the zeal already displayed by opulent laymen for the welfare of the Jews, render it unquestionable that some gentleman would cheerfully offer a commodious room in his house for this purpose? Might not such a conference be held on some evening every month, without material inconvenience to several learned men in and near London, who might assist

at it? Would it not be very easy to frame rules* so honourable to the Jews, as well as Christians, who might attend, and so well adapted to repress angry expressions, and other things that would injure a truly amicable religious conference, that no candid persons of either community could reasonably object to them?

I have here furnished but a rough sketch; but if it should appear worthy of attention to the judicious conductors of the Society for promoting Christianity among the Jews, they have very abundantly the means of completing and filling up the outline. Perhaps I may be allowed to add two remarks; 1. That the Society will acquire *respect* in the eyes of the Jews, as to the purity of its aim and proceedings, in proportion as its members come into contact with the more opulent and learned Jews, and reveal to them, without disguise, their exalted object,—the spiritual conversion of Jews to Christianity, from a deep and most sincere persuasion, that the evidences of Christianity demand their acknowledgment that Jesus was the Messiah; in other words, that the Society does not wish to have any nominal converts at-

* Such rules might, perhaps, include a prayer before and after the conference, in the exact words of the Old Testament, or the form of prayer used in the synagogue, and read by a Jewish priest; also a limited number of tickets of admission to friends, half at the disposal of Jews, half at that of Christians, &c.

tached to it, but only such as the force of truth, and the spirit of truth induce to come within its pale; although it should be found determined to make incessant and increasing efforts to persuade the Jews to become acquainted with their own scriptures, the Old Testament, and fairly examine whether their expected Messiah has appeared. I only add, 2. That when conferences between the Reformers and Roman Catholics took place at the time of the Reformation, in Switzerland, for example, Protestantism, as many of your readers well know, triumphed;—triumphed because it was founded upon a rock—the Bible. And is not our Christianity built upon the same rock? Are not prophecies, which the Jews acknowledge as inspired, our witnesses? If the Jews cleave to traditions, so did the Roman Catholics: success, to a good extent, followed in the one instance, why may it not, with the blessing of Jehovah, in the other? N.

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LETTER ON FOREIGN CORRESPONDENCE.

To the Editors of the Jewish Expositor.

GENTLEMEN,

PERMIT me to suggest the importance of writing a circular letter to noblemen, clergymen, and others, in foreign countries, who warmly interest themselves in benevolent efforts to diffuse Christianity, stating the nature of your Institution, and inviting co-operation, request-

ing regular correspondence, &c. It must be obvious that the future eminence and usefulness of the London Society for promoting Christianity amongst the Jews, must, in a great degree, depend on its strenuous exertions on the continent. We now enjoy peace; and may we long enjoy it! lest we should not, however, it is expedient, I think, that a very early attention to this object should occupy the minds of those who manage the affairs of the Society. It is very easy to procure the names of active individuals in Russia, Germany, Holland, Sweden, &c. and very easy to get such a circular letter translated into the different languages. Why, then, should there be any delay?

The few letters from abroad which you have lately inserted in the *Expositor*, must have been found certainly very interesting by your readers; the effect, no doubt, has been the creating a desire, an earnest desire, to see more letters of the same description. The readers rely also, unquestionably, upon the adoption of such measures as shall lead to the fulfilment of that desire. Suffer me farther to add (but I hope I am not an intruder by presenting these hints), that, as a chaplain of the Honourable East India Company (the late excellent Dr. Buchanan) very zealously assisted your Society with his advice; so we may perhaps fairly infer that another chaplain, (Rev. Mr. Thompson at Madras) who

writes in so kind and animating a manner to the Church Missionary Society, will not be unwilling, if application be made to him, to devote his attention to the interests of your Society, and the benefit of the black and white Jews of Cochin.

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SUFFERINGS AND PRESENT
STATE OF THE JEWS.

To the Editors of the Jewish Expositor.

GENTLEMEN,

I HAVE been induced to transcribe the following extract from a very elegant and interesting work, under the impression that it deserves a perusal by every "Friend of Israel."

G. C. G.

"With respect to the present state of the Jews, their history, from the death of Christ to the present century, has been ably written by Monsieur Basnage. It presents a scene of suffering and persecution unparalleled in the history of the world. Wherever the Jews have been established, they necessarily have borne their share of the evils of the age in which they lived, and the country in which they resided. But, besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men have experienced in any age or any country. 'What have ye done, O ungrateful men!' exclaims Bossuet; 'slaves in every country, and under every prince, still ye serve not strange gods. Why then has

God, who chose you, forgotten you? Where are his ancient mercies? What crime, what atrocity more heinous than idolatry, has brought on you a punishment, that even your repeated idolatries did not bring upon you? Ye are silent! Ye see not what makes your God thus inexorable! Then recollect the words of your fathers,—Let HIS blood be on us and on our children; WE have no other king but Cæsar. Be it so: the Messiah shall not be your king, —continue slaves of Cæsar, slaves of the sovereigns of the earth, till the church shall be filled with the Gentiles! Then only shall Israel be saved.’ But while we reverence in their sufferings and calamities, the prophecies which foretold them, so long before they happened; while, in humble silence and submission, we adore the inscrutable and unsearchable decrees of God, who thus terribly visits the sins of the fathers upon the children, we shall find, that, in judging between them and their persecutors, it is a justice due to them from us, to acknowledge, that, if on some occasions they may be thought to have deserved their misfortunes by their private vices or public crimes, it has oftener happened, that they have been the victims of avarice, rage, or mistaken zeal. *Res est sacra miser.* Their sufferings alone entitle them to compassion; and our compassion for them should rise to an higher feeling, when, to use the language of St. Paul,

(Rom. ix. 4—6) we consider, ‘that theirs was the adoption, the glory, the covenants, the law, the worship, the promise, and the fathers, and that from them descended the Christ according to the flesh, who is God over all, blessed for ever;’ (Rom. xi. 26—28,) ‘that the hour approaches, when all Israel shall be saved, when the deliverer shall come out of Zion, and shall turn away ungodliness from Jacob; and that, even in their present state of rejection, ‘they are beloved of God for their fathers’ sake.’”

“Of the state of the Jews during the middle ages, we have curious and interesting accounts by Benjamin of Tudela, in Navarre, and Rabbi Pitachah; two learned Jews, who, in the twelfth century, visited the principal cities of the east, where the Jews had synagogues, and returned through Hungary, Germany, Italy, and France. A wish to magnify the importance of their brethren is discernible in the writings of both; and for their extreme credulity, both are justly censured. But, after every reasonable deduction is made on these accounts, from the credibility of their narratives, much will remain to interest even an intelligent and cautious reader. At different times, the Jews have been banished from France, from Germany, from Spain, from Bohemia, and from Hungary. We have particular accounts of the miseries of those who were ba-

nished from the last of these kingdoms. They were banished from England in the reign of Edward I. but were permitted to return by Oliver Cromwell. Numbers of them are settled in Persia, in the Turkish empire, in Fez, Morocco, Barbary, in many parts of the East Indies, in some parts of Germany, in some of the Italian states, in Poland, in Prussia, and the Hanse Towns. Their condition is most flourishing in England and Holland; but Poland is the principal seat of their literature. They have no accurate deduction of their descent or genealogy. They suppose, that, in general, they are of the tribes of Benjamin and Judah, with some among them of the tribe of Levi; but the Spanish and Portuguese Jews claim this descent, exclusively for themselves, and, in consequence of it, will not, by marriage, or otherwise, incorporate with the Jews of other nations. They have separate synagogues; and if a Portuguese Jew should, even in England or Holland, marry a German Jewess, he would immediately be expelled the synagogue, deprived of every civil and ecclesiastical right, and ejected from the body of the nation. They found their pretensions on a supposition, which prevails among them, that many of the principal families removed, or were sent into Spain, at the time of the captivity of Babylon. (See the *Reflexions Critiques*, added to the second letter, in the incom-

parable collection, intitled, *Lettres de quelques Juifs Portugais, Allemands, et Polonais, à M. de Voltaire*. It is certain that a large body of Jews is established in China; the best account of them is in Brotier's Tacitus, vol. iii. p. 567.*

“All Jews, say the authors of the Universal History, from Basnage, feel the dignity of their origin, recollect their former pre-eminence, with conscious elevation of character, and bear with indignation their present state of degradation and political subserviency. But they comfort themselves with the hope, that their hour of triumph is at hand, when the long-expected Messiah will come, will gather them from the corners of the earth, will settle them in the land of their fathers, and subject all the nations of the earth to his throne.”—*Butler's Horæ Biblicæ*, vol. i. pp. 84—92.

PRAYER FOR THE CONVERSION OF THE JEWS.

Hoornbeck, a pious and learned professor in the University of Leyden, about the middle of the seventeenth century, and author of a treatise in Latin designed to promote the conviction and conversion of the Jews, concludes his introduction to that treatise with a prayer, of which the following is a translation.

Most high and most merciful God, the maker of heaven and earth, and the creator of all things, the God of Abraham,

* See Jewish Expositor, p. 101.

Isaac, and Jacob, who hast revealed thyself as the Father, the Son, and the Holy Spirit, we earnestly pray, that it may please thee at length to have mercy on that people who were formerly thine, but have now for a long season sinfully departed from thee, by rejecting thy Son the Messiah. Righteous God, let the wrath suffice, which thou hast poured out upon them, for the guilt of their unbelief, though no vengeance can ever equal its demerit; but in thy infinite clemency, let their punishment give way to thy grace, and let their long-continued calamity be exchanged for a felicity, consummate, because spiritual and eternal. Delivered from error, unbelief, and obstinacy, let them behold thy truth; and in it, Christ; and with him, salvation: and let them with us, not only see, but also embrace and enjoy thee to all eternity. How long shall they remain deprived of thine ancient favour; we, of their society; and both they and we, and thy whole church, as well as heaven itself, of that joy which we trust will follow their conversion? We beseech thee to remember thy covenant made with their forefathers, and the promise of their restoration to thyself, the Messiah, and the church. Let them at length become one fold with us, under the same Shepherd of souls, Christ Jesus: and all to the supreme glory of thy name, and their and our eternal salvation in thee, by and for the sake of our Lord Jesus Christ,

who is worthy to be praised, together with the Holy Spirit, throughout all ages. Amen.

NOTICES RESPECTING THE JEWS ON THE CONTINENT.

Extracted from the Public Papers.

A GREAT number of Jews in this capital, animated by the spirit of innovation of the times, have established here a new synagogue, in which a Mr. Jacobson, and some other individuals of the same worship, have already preached several times. Their object was to found a new sect, and to give another form to the ancient religion of Moses. A former order of the government forbade the establishment of this sect; the Jews, in the hope of obtaining permission for it, presented a new petition to the king, who rejected it, and sent them back to their old synagogue.—*Berlin, Feb. 6, 1816.*

The king of Sardinia has, by an edict of the 1st of March, given the Jews a delay of five years to sell the immoveable property which they had acquired under the former government. In future, however, their condition will be, upon the whole, bettered; for they may freely exercise all trades and professions, and are not to wear any distinctive badge.

The Jews at Frankfort are making great efforts to get themselves admitted to the rights and privileges of other citizens. They have lately published a book entitled, "The Jews and their Adversaries," which is written with considerable ability.

THE following subscriptions have been received towards a fund for building Schools for the Jewish Children, on the ground contiguous to the Episcopal Jews' Chapel. The Committee of the London Society have resolved that all sums given for this purpose, shall be invested in the public funds by the Trustees of the Society's property, and be left

to accumulate till the amount be sufficient to enable them to commence the work.

| | | | |
|----------------------|---|---|---|
| Miss Way | 5 | 5 | 0 |
| Miss Catharine Way . | 5 | 5 | 0 |
| Miss Charlotte Way . | 3 | 3 | 0 |
| Miss A. Way | 3 | 3 | 0 |
| Miss Hester Way.... | 5 | 5 | 0 |
| Miss Wake..... | 1 | 1 | 0 |
| Rev. Henry Palmer.. | 5 | 5 | 0 |
| Mrs. Palmer | 5 | 5 | 0 |

Taken out of the boxes in the Episcopal Jews' Chapel 19 17 3

WE have great pleasure in announcing that the Committee of the Edinburgh Bible Society have transmitted to the Treasurer of the Hebrew Testament Fund, a *second* donation of £100.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

| | | | | | | | |
|---|--|----|----|-----|-----|----|---|
| Camberwell, Dulwich, Clapham, and Peckham Ladies, per Miss M. Jephson: for Female Department..... | | | | 80 | 5 | 6 | |
| Chester, | Mr. John Walker..... | 20 | 0 | 0 | | | |
| Chester Ladies', | Mrs. Thackeray | 31 | 6 | 0 | | | |
| Frome, | Job White, Esq. | | | | | | |
| | Sundry Subscriptions | 6 | 6 | 0 | | | |
| | Ditto, ditto..... | 8 | 8 | 0 | | | |
| | | | | | 14 | 14 | 0 |
| Great Yarmouth, Mr. James Gooderham, | | | | | | | |
| | Sundry Contributions | 11 | 9 | 6 | | | |
| | Two Annual Subscriptions..... | 2 | 2 | 0 | | | |
| | | | | | 14 | 1 | 6 |
| Hull, Mr. John Hudson jun. | | | | | | | |
| | Annual Subscriptions..... | 28 | 16 | 6 | | | |
| | Collected by Mrs. Bryan Taylor, Bridlington... | 3 | 5 | 0 | | | |
| | | | | | 32 | 1 | 6 |
| Huddersfield Ladies', | Mrs. Coates | 25 | 4 | 6 | | | |
| Liverpool Ladies', | Rev. Thomas Raffles ... | 23 | 0 | 0 | | | |
| London Ladies', collected at the last Anniversary Meeting, for Female Department | | | | 178 | 6 | 7 | |
| Ditto for a School Fund..... | | | | 33 | 12 | 0 | |
| | | | | | 211 | 18 | 7 |
| Ditto, at Half Yearly Meeting in December | | | | 78 | 10 | 10 | |
| Leicester Ladies', First Remittance, Mrs. Dudley.. | | | | 74 | 13 | 0 | |
| Ditto, | Second ditto, ditto | 56 | 16 | 7 | | | |
| Ditto, | Third ditto, ditto | 90 | 0 | 0 | | | |
| | | | | | 221 | 9 | 7 |
| Weymouth, Rev. Dr. Cracknell.... | | | | 4 | 12 | 8 | |
| | Subscription, by ditto..... | 1 | 1 | 0 | | | |
| | | | | | 5 | 13 | 8 |
| York, Rev. J. Graham..... | | | | 29 | 15 | 10 | |

PENNY SOCIETIES.

| | | | | |
|--------------------------------|-------------------------------------|----|----|---|
| Buckingham, | C. A..... | 1 | 0 | 0 |
| Bridport, | Mrs. Eliza Golding, for Schools ... | 12 | 0 | 0 |
| Bourne and Caxton Ladies', | Miss Clark | 7 | 7 | 8 |
| Ditto, Second Remittance | | 5 | 0 | 0 |
| Chester Ladies', | Mrs. Shellard..... | 11 | 18 | 0 |
| Ditto, | Mrs. Shirreff | 4 | 16 | 0 |
| Ditto, | Mrs. Ellis | 1 | 0 | 0 |
| Colchester Ladies', | Miss Austen | 9 | 2 | 6 |
| Colchester, | Mr. William Burges | 7 | 15 | 0 |
| Cuttlestone, | Rev. J. H. Dickenson | 3 | 14 | 4 |
| Derby Ladies', | Miss M. Cox | 11 | 8 | 0 |
| Devizes, (Wiltshire) | Miss Rebecca Taylor | 6 | 0 | 0 |
| Hull, | Mr. J. Hudson, jun..... | 39 | 1 | 6 |
| Helstone Ladies', | Mr. P. Rogers | 22 | 18 | 0 |
| Lolworth and Boxworth, | Rev. C. Norman | 5 | 0 | 6 |
| Newcastle, | Mr. Fenwick | 4 | 0 | 0 |
| Newbury, | William Roe, Esq..... | 15 | 0 | 0 |
| Nottingham Ladies', | Mrs. Storer, <i>Patroness</i> | 52 | 18 | 0 |
| Potton Ladies', (Bedfordshire) | Mrs. M. Whittingham | 18 | 10 | 0 |
| Sherborne Ladies', (Dorset) | Miss Spratt..... | 7 | 5 | 4 |
| Tetbury Ladies', | Miss Maria Overbury | 7 | 12 | 3 |
| Tiverton Ladies', | Miss M. Ware | 3 | 0 | 0 |
| Wirksworth Ladies', | Mrs. Elizabeth Gell | 10 | 0 | 0 |
| Warrington Ladies', | Miss Eliza Hutton | 10 | 0 | 0 |
| York, | Rev. J. Graham | 3 | 2 | 0 |

HEBREW TESTAMENT.

| | | | |
|---|-----|----|---|
| Edinburgh Bible Society, C. Anderson, Esq. Secretary, Second Donation .. | 100 | 0 | 0 |
| Per Bristol Auxiliary. | | | |
| Ash, Mr. Edward | 10 | 10 | 0 |
| Ash, Mr. Gregory | 2 | 2 | 0 |
| Batersby, A. G. H. Esq. | 10 | 10 | 0 |
| Blakeston, Sir M. Bart. | 2 | 2 | 0 |
| Blackwell, Mr. | 0 | 10 | 6 |
| Cowan, Rev. T. C. | 2 | 2 | 0 |
| Downing, Mrs. F. G. | 1 | 0 | 0 |
| Foulks, Arthur, Esq. | 2 | 2 | 0 |
| Foulks, Miss | 2 | 2 | 0 |
| Hensman, Rev. George | 2 | 2 | 0 |
| Hall, William, Esq. | 2 | 2 | 0 |
| Hodson, Rev. George | 2 | 2 | 0 |
| Hutcheson, Mr. | 0 | 10 | 6 |
| Jarman, Thomas, Esq. | 1 | 1 | 0 |
| James, Miss | 0 | 10 | 6 |

| | | | |
|---|-------|----|---|
| Meares, George G. Esq. | 2 | 2 | 0 |
| Plenderleath, William, Esq. | 2 | 2 | 0 |
| Parker, Miss | 1 | 1 | 0 |
| Reynolds, Mr. Richard | 30 | 0 | 0 |
| Tripp, James, Esq. | 2 | 2 | 0 |
| Waring, Mr. John | 5 | 0 | 0 |
| | <hr/> | | |
| Anonymous, through the Helstone Penny Society | 83 | 15 | 6 |
| Wigan Penny Society, Mr. S. Brown | 2 | 2 | 0 |
| Per Mr. H. C. Christian. | | | |
| Weekly Subscriptions collected by him | 9 | 8 | 0 |
| Quarterly ditto | 1 | 1 | 6 |
| A Teacher of St. Clement Danes Sunday School | 1 | 0 | 0 |
| Barwell, Lieut. Osborn, 1st Dragoon Guards, Second Subscription..... | 1 | 1 | 0 |
| | <hr/> | | |
| | 3 | 10 | 6 |
| Findlay, Robert, Esq. Glasgow, per W. Cuninghame, Esq. | 1 | 1 | 0 |
| Brighton Ladies' Penny Society, Mrs. N. Kemp | 5 | 5 | 0 |
| Leeds Ladies' Auxiliary, Mrs. Dixon | 2 | 5 | 0 |
| Rumsey, Mr. J. Amersham, Bucks | 3 | 3 | 0 |

CONGREGATIONAL COLLECTIONS.

| | | | |
|---|----|----|----|
| Bodmin, (Rev. R. Dillon, Vicar) by Rev. William Marsh | 4 | 12 | 9 |
| Caxton Church | 2 | 10 | 0 |
| Trinity Church, Cambridge, by Rev. Charles Simeon | 37 | 11 | 6½ |

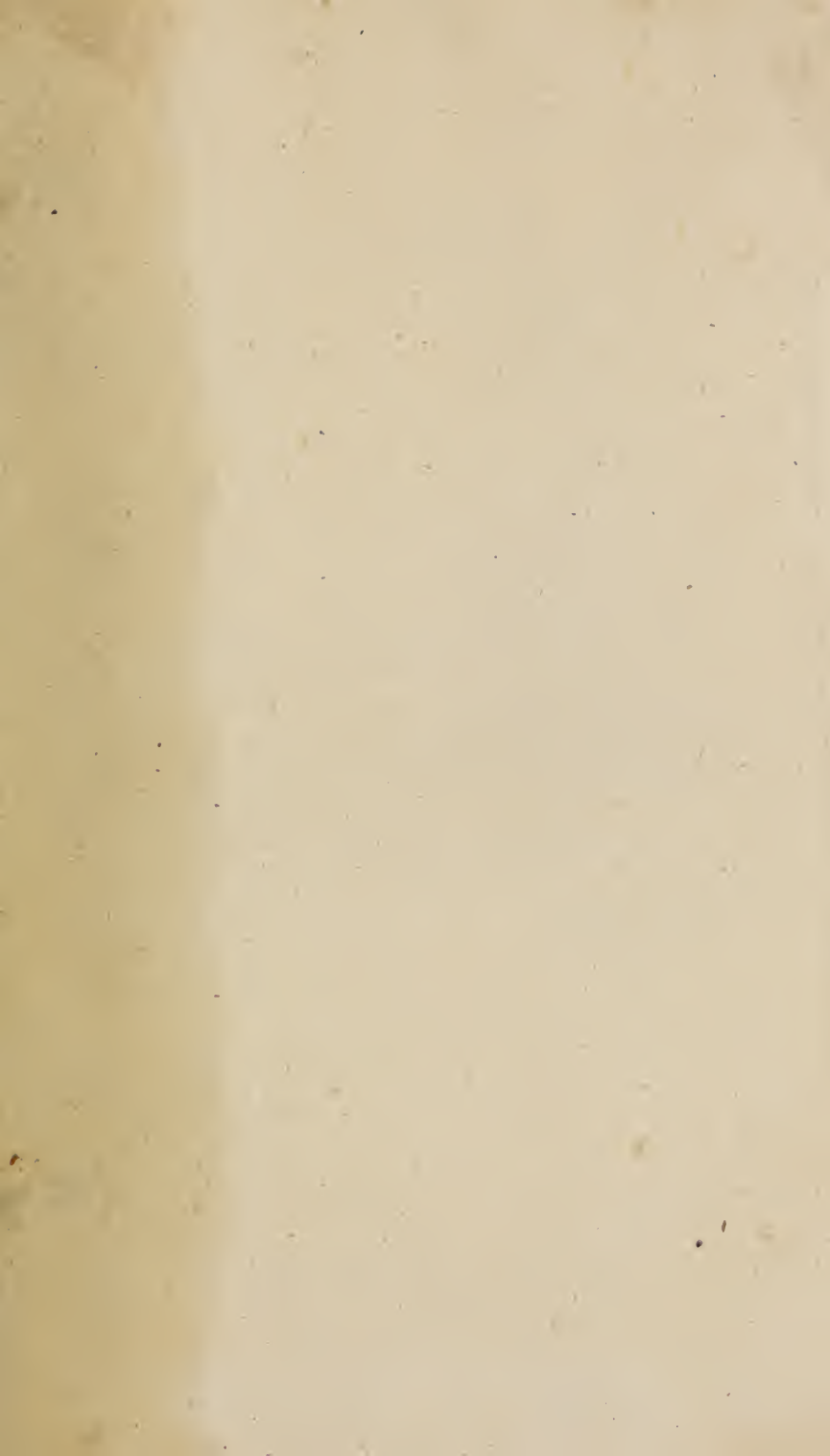
BENEFACTIONS AND DONATIONS.

| | | | |
|---|---|----|---|
| Association at Church-hill, near Bristol, in behalf of British and Foreign Bible Society, Church Missionary Society, and London Society, per Mr. William Perry | 6 | 17 | 8 |
| Anonymous, by Mr. H. Rumsey, Surgeon, Chesham, Bucks ... | 3 | 0 | 0 |
| Contributed at St. Swithen's, London Stone, after the Monthly Lecture preached there by the Rev. Basil Woodd, on the 12th of March: omitted in former statement | 0 | 3 | 0 |
| Friends at Cowes | 1 | 0 | 0 |
| Knight, Miss, Horsleydown, for Female Asylum..... | 0 | 10 | 0 |
| Peregrina, ditto..... | 2 | 2 | 0 |
| Pigott, Mrs. | 1 | 0 | 0 |
| Scrivens, Mr. Cummin Street, Pentonville, per Rev. D. Ruell | 2 | 0 | 0 |
| Shadwell, Mrs. per Rev. B. Woodd..... | 1 | 6 | 0 |
| Unknown, per Sir John Perring and Co. | 1 | 0 | 0 |
| Transmitted by the Rev. H. J. Hare, B. A. | | | |
| Anonymous..... | 1 | 0 | 0 |
| Miss Pattenson, Melmerby..... | 1 | 1 | 0 |
| Alston Penny Society, per Mrs. Morrison..... | 1 | 3 | 0 |

ERRATUM.

In p. 190, Kilmarnock Auxiliary Society, the date is omitted; it should be *March, 1816.*

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